



This is a digital copy of a book that was preserved for generations on library shelves before it was carefully scanned by Google as part of a project to make the world's books discoverable online.

It has survived long enough for the copyright to expire and the book to enter the public domain. A public domain book is one that was never subject to copyright or whose legal copyright term has expired. Whether a book is in the public domain may vary country to country. Public domain books are our gateways to the past, representing a wealth of history, culture and knowledge that's often difficult to discover.

Marks, notations and other marginalia present in the original volume will appear in this file - a reminder of this book's long journey from the publisher to a library and finally to you.

Usage guidelines

Google is proud to partner with libraries to digitize public domain materials and make them widely accessible. Public domain books belong to the public and we are merely their custodians. Nevertheless, this work is expensive, so in order to keep providing this resource, we have taken steps to prevent abuse by commercial parties, including placing technical restrictions on automated querying.

We also ask that you:

- + *Make non-commercial use of the files* We designed Google Book Search for use by individuals, and we request that you use these files for personal, non-commercial purposes.
- + *Refrain from automated querying* Do not send automated queries of any sort to Google's system: If you are conducting research on machine translation, optical character recognition or other areas where access to a large amount of text is helpful, please contact us. We encourage the use of public domain materials for these purposes and may be able to help.
- + *Maintain attribution* The Google "watermark" you see on each file is essential for informing people about this project and helping them find additional materials through Google Book Search. Please do not remove it.
- + *Keep it legal* Whatever your use, remember that you are responsible for ensuring that what you are doing is legal. Do not assume that just because we believe a book is in the public domain for users in the United States, that the work is also in the public domain for users in other countries. Whether a book is still in copyright varies from country to country, and we can't offer guidance on whether any specific use of any specific book is allowed. Please do not assume that a book's appearance in Google Book Search means it can be used in any manner anywhere in the world. Copyright infringement liability can be quite severe.

About Google Book Search

Google's mission is to organize the world's information and to make it universally accessible and useful. Google Book Search helps readers discover the world's books while helping authors and publishers reach new audiences. You can search through the full text of this book on the web at <http://books.google.com/>

Stanford University Libraries



3 6105 04922 1059

STORIES OF LONG AGO IN THE PHILIPPINES



MCGOVNEY

WORLD BOOK COMPANY

NEW YORK AND MANILA



SCHOOL OF EDUCATION
LIBRARY

TEXTBOOK
COLLECTION



STANFORD UNIVERSITY
LIBRARIES

DEPARTMENT OF
EDUCATION.
RECEIVED

JUN 13 1908

LELAND STANFORD
JUNIOR UNIVERSITY.



Philippine Education Series

Stories of Long Ago

in the

Philippines

By

Dudley Odell McGovney, A.M.

(Harvard)

Author of "Civil Government in the Philippines"; Fellow in History and Political
Science in Columbia University; formerly Teacher of History and
Government in the Philippine Normal School

Many Original Illustrations



New York and Manila
World Book Co.

1906

Copyright, 1905, by
WORLD BOOK COMPANY

C

Typography by The De Vinne Press, New York.
Presswork and binding by The Plimpton Press, Norwood, Mass.

PREFACE

THESE little stories of ancient days in the Philippines are the result of more than two years' study of early Philippine history begun for quite other purposes. They have been written with extreme fidelity to the sources. No pains has been spared. In addition to the valuable collection of sources edited by Miss Blair and Mr. Robertson, the Spanish documents and chronicles in the Congressional Library at Washington, the Lenox Library, New York, and the libraries of Harvard and Columbia Universities have been consulted. A wide range of subjects for stories and episodes in the history of the times has been culled from.

Perhaps the result seems incommensurate with the labor expended, but it must be remembered that it is the first attempt to write the story of those days in verified detail. No secondary work could be depended upon. The field of Philippine history, as is well known, has never had the benefit of modern historical method. Every work in Spanish, or in any other language, professing to relate the history of the Philippines, abounds in innumerable errors, originating with Juan de la Concepción or some other unscientific and untrained his-

torian writing in the primitive days of scholarship, and reproduced by others. Almost as much work, therefore, as far as research is concerned, had to be expended in finding the materials for these simple stories as a much more pretentious work would involve.

The teacher should not attempt to teach too much with them. They have been made concrete by the introduction of details in order to arouse the interest and come within the comprehension of very young children. They should be read rather than studied. Their central theme, the introduction of western civilization, is a matter for reflection when the student has reached the years of maturity. Their present use should be merely to interest and to lay the foundation of facts.

It is a pleasure to acknowledge the assistance of Dr. Richard G. Boone, Mr. J. K. Le Baron, Miss Margaret A. Purcell, and Dr. Paul L. Haworth of Teachers' College, Columbia University, who read the manuscript and made many helpful suggestions.

Thanks are also due to the Arthur H. Clark Company, publishers of "The Philippine Islands: 1493-1898," for permission to use the following illustrations: portrait of Legazpi, portrait of Urdaneta, portrait of Rada, and statue of Legazpi and Urdaneta.

CONTENTS

	PAGE
THE SEA AND THE SKY	7
THE BIRD AND THE BAMBOO	8
THE GOOD AND EVIL SPIRITS	9
THE WANDERING MALAYS	11
MALACAS AND MAGANDA	14
THE DEATH OF MALACAS	18
HOW OUR FOREFATHERS LIVED	19
EUROPE	22
MAGELLAN	24
THE <i>VICTORIA</i>	38
NAMING THE ISLANDS	40
WEAPONS OF WAR	41
LEGAZPI AND URDANETA	48
TUPAS	51
URDANETA SAILS EAST ACROSS THE PACIFIC	57
LEGAZPI AND THE PORTUGUESE	60
LEARNING THE NEW FAITH	61
MANILA LONG AGO	63
THE FIRST VOYAGE TO LUZON	65
GOVERNOR LEGAZPI GOES TO MANILA	70
SALCEDO PUNISHES CAINTA	73
EXPLORING LUZON	74

	PAGE
LI-MA-HONG	78
VAN NOORT AND MORGAN	83
WILD CARABAOS	90
CROCODILES	92
WATCHING FOR SHIPS	93
THE MOUNTAIN OF GOLD	95
THE CHINESE REBELLION	98
HOW OUR FOREFATHERS LEARNED NEW THINGS	102
STRANGE BELIEFS	106
OTHER STRANGE BELIEFS	108
THE VOLCANO OF TAAL	111
WAR WITH THE MOROS	115
FIGUEROA	118
CAPTAIN GALLINATO'S ATTACK UPON JOLO	120
MORE RAIDS	122
COMMERCE LONG AGO	125

MAPS

MAP OF THE PHILIPPINE ISLANDS AND ADJACENT COASTS	10
MAP OF THE WORLD, SHOWING MAGELLAN'S ROUTE	29
MAGELLAN'S ROUTE IN THE PHILIPPINES	32
MINDANAO, SHOWING DISTRIBUTION OF TRIBES	115



STORIES OF LONG AGO



THE SEA AND THE SKY

A long time ago there was no land. There were only the sea and the sky. A bird was flying in the sky. It grew tired flying. It wanted something to rest upon. The bird was very cunning. It set the sea and sky to quarreling. The sea threw water up at the sky. The sky turned very dark and angry. The sea only threw its waves higher. Then the angry sky showered down upon the sea all the islands.

That is how the islands came. Now the waves break on the shore and can never rise so high again.



THE BIRD AND THE BAMBOO

A great bamboo grew on one of the islands. It was very large around, larger than any of the others. The bird lit on the ground and began to peck the bamboo. A voice inside said, "Peck harder, peck harder." The bird was frightened at first, but it wanted to know what was inside. So it pecked and pecked. Still the voice said, "Peck harder, peck

harder." At last a great crack split the bamboo from the bottom to the top. Out stepped a man and a woman. The bird was so frightened that it flew away. The man bowed very low to the woman, for they had lived in different joints of the bamboo and had never seen each other before.

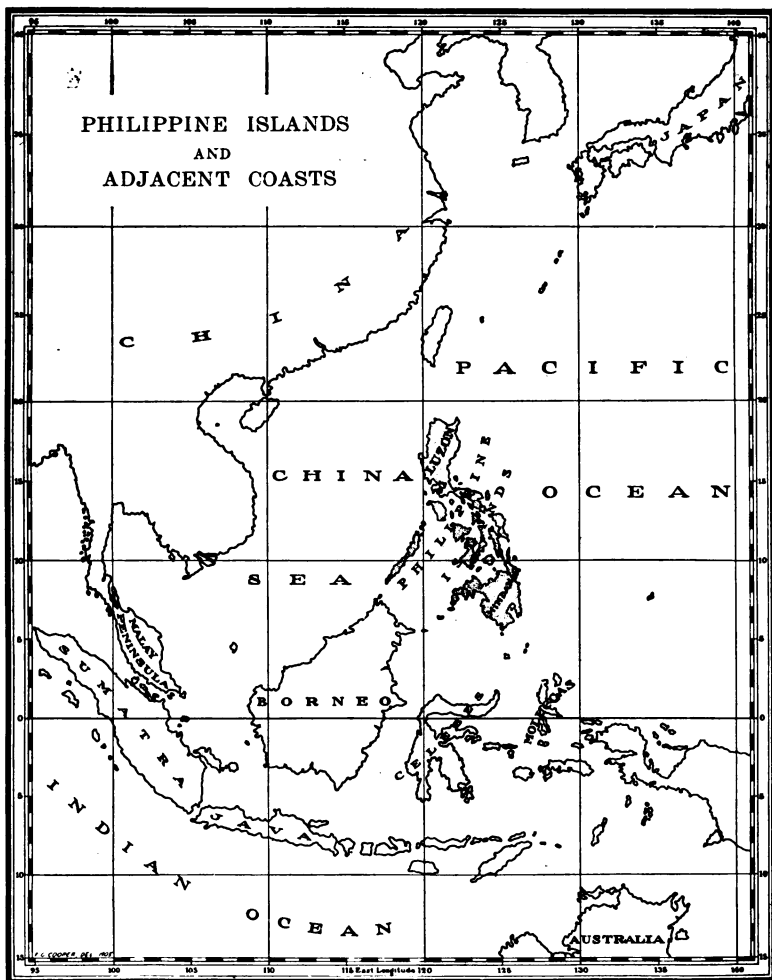
They were the first man and woman in the world.

THE GOOD AND EVIL SPIRITS

A long time ago our forefathers believed that these stories truly told how the islands and people were created. People in other lands told different stories, but none are any prettier.

Our forefathers believed in several gods, or spirits. Some were good and others evil. It was one of the good spirits, they said, who planted the big bamboo from which the first man and woman came. An evil spirit, they said, became angry at a man and killed him with lightning. That was the first death in the world. Other evil spirits, they said, lived in the volcanoes and threw out fire and smoke.

Our forefathers also believed in one great God who rules all the world.



THE WANDERING MALAYS

We are Malays. A long time ago our forefathers lived in other islands far away to the southwest. Only the little black men lived in these islands. We call them Negritos.

Some people think that our forefathers lived in Sumatra. Sumatra is an island very far to the southwest. It is one of the East Indies. Our forefathers loved the sea. They had large boats. They liked to go in these boats from island to island. A man would take all his family in his boat. He would say good-bye to his old home and make a long voyage to find a new one in another island. After many years a son of this man would grow tired of the new home. He would take all his family and sail away to find another. Many families went looking for new homes. From island to island they came. At last, after a long time, some of them came to these islands.

A family was very large then. The grandfather kept all his grown sons and their wives and children with him. In those days some men had many slaves. All the slaves, their wives and children, were a part of the family. Other freemen joined the family with



The landing of the Malays

their wives and slaves. Families were all the time quarreling and fighting with other families. A big family could fight its enemies well, so men liked to live in big families.

Datu was the word for grandfather in the Malay language. The datu was the chief of the family. But not all chiefs were grandfathers. Some brave men, who made many friends, became chiefs before they were old. The chief was the captain in the wars, and

all the freemen were warriors, for there were many wars in those days.

A family was often so large that it made a little village. The big boat that a family came in was called a balangay. The village was called a balangay, too, because our forefathers said that all the people who first lived in a village came there in one boat. Sometimes friendly villages were close together, forming a town. The Spaniards called these villages *barrios*. Thus we see that long ago a barrio was the little village made by a big family. In our time people often move from one barrio to another, so that the people of a barrio belong to different families.



MALACAS AND MAGANDA

Malacas was born a long time ago. His mother said, "Let us name him Malacas, for he will be a strong man." The father of Malacas was a great datu. He lived in a village near a river. Malacas often caught fish in the river. Sometimes he dived and caught them in his hands. Sometimes

he shot them with his bow and arrow.

One day Malacas was paddling his little banca past another village. He saw a beautiful girl. She was coming for a jar of water. She was surprised to see a strange boy alone near her village. Boys could not go far from home because their fathers' enemies

might catch them. When anyone was caught by an enemy he had to be a slave, unless his friends gave gold to free him.

Malacas stopped and talked to the girl. Her name was Maganda, for she was very pretty. Her hair was black and wavy. Her teeth were white and shining.

When Malacas went home he told his father about the beautiful girl. He said, "When I am old enough to marry, I want to marry Maganda."

Malacas became a man. He was strong, as his mother had hoped. He was a brave warrior. Maganda's father was a great datu and a friend of the father of Malacas. The two datus often helped each other in war. Malacas saw Maganda often. She was always weaving pretty cloths. She was always happy and smiling at her work.

Now that Malacas was a man he wanted to marry her. His father gave his consent and sent one of his warriors to Maganda's father. When the warrior came to Maganda's house, he stuck his spear in the staircase. By this sign Maganda's father knew that the messenger was sent by the young man's father to ask for his daughter.

He said to the warrior, "What present will the father of Malacas give me?"

"Two slaves, many jewels and gold," was the reply.

"It is well," said the datu. "Go tell the father of Malacas that it is well."

When the warrior came back, Malacas was very happy. His father's house was made ready. The hunters went out for deer and the fishers for fish. A great feast was prepared.

When all was ready, the warriors went to Maganda's house. One took her upon his shoulders. She was happy and laughing. Thus she came to the house of Malacas. Then she became very shy. She played that she did not want to go up the stairs.

The father of Malacas came to the door and said, "Here is a pretty slave girl for you, if you will come up." Maganda went up for the slave; but she would not go in.

The father of Malacas said, "Here is a necklace for you, if you will come in." Maganda went in for the necklace; but she would not sit down.

"Here is a jewel for you, if you will sit down," said the father of Malacas.



“ ‘Here is a pretty slave girl for you.’ ”

For the jewel she sat down. Then he gave her another jewel to make her eat and another to make her drink. Then she laughed and was shy no more. She had only been playing. And this is the way the daughter of a datu always acted when she was married.

An old man stood up and said to all the people, "Maganda marries Malacas. They are now man and wife."

Malacas and Maganda stood up. An old woman joined their hands and laid the joined hands on a dish of rice. Then she threw some rice over the people in the house. All the people shouted, and the marriage was over.

After the people had feasted, Malacas and Maganda went to a new house to live.

THE DEATH OF MALACAS

You will be sorry to learn how Malacas died. He was very happy in his home with Maganda. He was strong and good. When his father died he became the datu. He was the ruler of his village. The people all liked him.

Malacas wanted to make peace with all the other villages. He said that the people were not happy because there was always war between the villages. But another datu said, "Your father and my father were enemies. We cannot be friends."

That was very foolish. But the other datu came

with his warriors and carried off some women and children from the village of Malacas. What could Malacas do then? There were no police in those days. There was no government. Each datu had to defend himself. Malacas had to fight.

He called all his warriors, and they went out to fight. All day long they fought. Malacas shot his arrows and threw his spear. Many of his enemies were killed. But one after another of his warriors fell by his side. At last Malacas was hit by an arrow and fell. His enemies bound him with ropes. He hoped that he would die. He said, "Kill me, for I do not want to be a slave." But they carried him away.

Maganda was carried away, too. Malacas never saw her again. He did not live long. He was so sad that he fell sick and died.

HOW OUR FOREFATHERS LIVED

In those days our poor land was not a happy place in which to live. There were no schools and no churches. There was very little law and very little justice. Each village made its own law. Might made

right. The strong man abused the weak. So many people were slaves! Some masters were cruel and others were kind. But no one would like to be a slave even to a kind master. Would you?



A Tinguiane girl
of to-day

The slaves did nearly all the work in the fields. The freemen spent the time fighting, hunting, and fishing. The women wove cloth to clothe the family. They cared for the pigs, the goats, and the chickens. They pounded the rice and cooked the food.

The men did not wear hats. They wore a strip of cloth wound around the head. This was called a potong. They wore shirts like the baro worn now. They did not wear trousers or pantaloons. They wore a long strip of cloth wound around the waist and between the legs. This was called a bahaque. Their legs were bare, and they wore no shoes.



A Bogobo
girl of to-day

The women wore little waists and skirts which were held on by drawing them tight around the waist and tucking the ends

under. The chiefs and freemen wore many strings of bright stones on their arms and legs, and some wore earrings. The women also wore earrings and many bracelets.

There was no coined money. Rice was commonly used for money. Gold-dust was also used for money by the rich. Gold was washed from the sands of some rivers. There was not much of it. When a rich man bought something, he weighed out the price in gold-dust in a small balance.

Some of our forefathers knew how to write. They used strange letters. Here are some of them.

ʌ	≈	3		
a	eandi	oandu		
ʌ	ʌ	ʌ	ʌ	ʌ
ba	da	ga	ha	ka
,	,	,	,	,
ʌ	ʌ	ʌ	ʌ	ʌ
bi	di	gi	hi	ki
be	de	ge	he	ke
ʌ	ʌ	ʌ	ʌ	ʌ
,	,	,	,	,
bo	do	go	ho	ko
bu	du	gu	hu	ku

Some letters of Tagalog alphabet

The letters which we use in printing English are called Roman letters, for they are like those used by the Romans in writing many centuries ago. They are used in printing Spanish and some other languages of Europe. Our forefathers adopted them from the Spaniards, and they are now used in print-

ing the native languages, and our own old letters are almost forgotten.

Our forefathers used their letters in writing only, for they did not know how to print. They wrote on bamboo and on leaves of trees. They had no books.

Travel was usually by boat. There were no roads, only little paths from village to village. There were no horses in the Philippines.

Houses were built of bamboo with nipa sides and roofs of nipa or cogon grass. A few of the best houses were built of boards hewn from trees, and had nipa roofs. Stone was never used. There was very little furniture in the houses. The dishes used in eating were made of bamboo and cocoanut shells. Only the very rich had a few China bowls. A man who was called rich then, would be called poor to-day, for he had very little of value except slaves. Slaves were the great riches.

EUROPE

Who taught our forefathers to be Christians? Who taught them to print and to make books? Who taught them to build with stone? Who brought

horses here? Why is it that many people speak the Spanish language? Where did coined money come from? Can we answer all these questions? Yes. Our forefathers learned all these things from the people of Europe.

Did our forefathers go to Europe to learn these things? No, they did not, for they did not even know that there was such a continent. People from Europe came here and taught them. Why did not our forefathers go to Europe? They never sailed out into the ocean beyond sight of land. They were afraid that they could not find the way back. They sailed only from island to island.

How did the people of Europe find these islands? Who were the first to come?

The first man who came from Europe to these islands was Magellan. Magellan came a long time ago. It was about four hundred years ago, in the year 1521.

Do not think that people lived in Europe in Magellan's time as they do now. Oh, no! Now the cities of Europe are much richer. There are more schools and more churches. There are more books and more grand buildings. There are more good

roads and good streets. There are railroads and steamboats. There are gas lights and electric cars.



Magellan

There are many wonderful things that Magellan never saw. When Magellan lived, the people of Europe did not have many of these things. But even then they were the wisest people in the world.

They knew a great many things that our forefathers did not know, and they could do a great many

things that our forefathers did not know how to do. It was Magellan who opened the way for our forefathers to learn from the people of Europe.

MAGELLAN

Magellan was the first man who came from Europe to these islands. He was a great sailor. He

was born in Portugal in the year 1480. When a boy he went to live in the king's palace. He was a page and waited on the queen.

The palace was in Lisbon. Lisbon is on the Atlantic Ocean. Many sailors lived in Lisbon, and many ships came there.



When Magellan was thirteen years

The harbor of Lisbon in Magellan's time
From an old print

old he heard about Columbus and his voyages.

Columbus was the first man to cross the Atlantic Ocean. He found America in the year 1492. The people of Europe knew nothing about America before. They knew only Europe, Northern Africa, and Asia. Their ships never sailed across the oceans, but went from place to place along the coasts. They learned about Asia from traders and travellers who travelled by land. No European ship had yet sailed in the Indian Ocean or in the Pacific.

The islands that Columbus first found he thought

were the Indies. We now call them the West Indies. By the same mistake Columbus called the people



American Indians of to-day

of America Indians. They are now called the American Indians. They are not like any of the peoples of the East Indies. Before Columbus found America, the American Indians had never seen white men, and the white men had never

seen the copper-colored Indians. These Indians lived in both North and South America.

Columbus crossed the Atlantic four times. His voyages taught the people of Europe that ships could cross the great oceans.

Soon other men crossed the Atlantic. They learned that the land found by Columbus was a great new world. The two large continents, North and South America, thus became known to the people of Europe.

People from Europe began to go to America to live. Now America is covered with towns and cities, villages and farms, mostly filled by people whose forefathers came from Europe.

In the year 1513 a Spaniard named Balboa climbed the mountains of the Isthmus of Panama and saw the Pacific Ocean.

Magellan was then a man. The stories told in Lisbon about the wonderful voyages of Columbus had made him choose a sailor's life.

The king of Portugal had sent ships around Africa into the Indian Ocean. Vasco da Gama discovered the way in the year 1497. The Portuguese ships went to India and the East Indies to trade. They went to get spices, precious stones, silks, and other things. Magellan went there in the king's ships. He became a great sailor. For several years he fought for his king against the Moors in the Indian Ocean. At last he was wounded and went back to Portugal.

The king of Portugal did not like Magellan and refused to reward him for his great services. Magellan became angry at this and decided to leave Portugal.

The king of Spain also wanted to send ships to the East Indies. He wanted most to send ships to the Molucca Islands. They are a part of the East



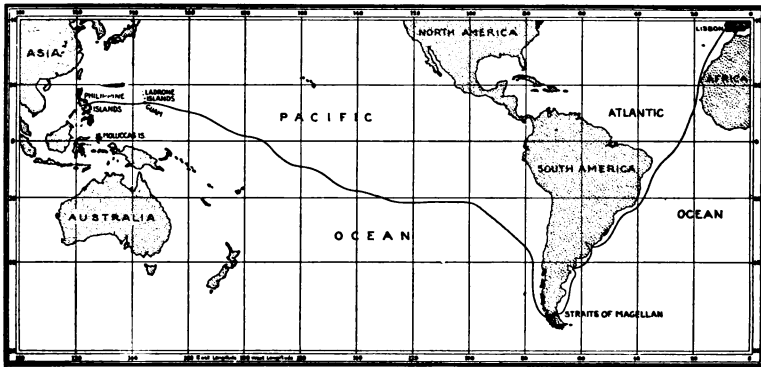
Charles V
After a painting by Titian

Indies. It was there that the spices grew. The two kings were enemies. The king of Portugal would not let the king of Spain send ships around Africa.

Magellan went to Spain to see the king of that country. This king was a very great and wise king. He was called Charles the First in Spain, but Charles the Fifth in Germany, for he ruled a large part of that country too.

Magellan told the king that he could go another way to the East Indies. He said that he would cross the Atlantic Ocean. He would then find a way through America and across the Pacific Ocean. The East Indies, he said, were in the western part of the Pacific Ocean.

No man then knew the way around America. No man had ever crossed the Pacific Ocean. King Charles thought that Magellan was a very brave man to try such a voyage. He gave him five ships and about two hundred and seventy-five men to make the voyage.



Map of world, showing Magellan's route

Magellan sailed from Spain on September 20, 1519. He crossed the Atlantic Ocean to South America. Some of his captains quarreled and wanted to go home, but Magellan made them go on. One ship was wrecked in a storm.

Magellan found the straits at the southern end of South America. His ships sailed through them. We call them to-day the Straits of Magellan. There



"Magellan's own ship led the way"

one false pilot left in the night and took his ship back to Spain.

Magellan entered the Pacific with three ships. The men said, "Let us go back, for we have very little food."

Magellan said, "No; let us be brave. We told the

king that we would cross the Pacific Ocean. Let us cross it, even if we have to eat the leather from the masts."

For over three months the ships sailed westward through the broad Pacific. Magellan's own ship led the way, burning a lantern at night for the others to follow. Food was very scarce. Each man had only a little each day. Finally they really did eat the leather from the masts. The water smelled so bad that the men held their noses when they drank it. Nearly all the sailors were sick. Many died. They began to think that the ocean had no end.

At last they came to the Ladrone Islands. Magellan stayed only a few days to get food and water. He named them the Ladrone Islands because the people stole things from his ship.

Magellan sailed on toward the west. On March 16, 1521, he saw the Island of Samar ahead of his ship. He did not land on it. He turned his ships southward and came to the little islet of Suluan. There he anchored for the night. In the morning he sailed west to the little island of Homonhon. Here Magellan stayed eight days. He took the sick sailors to land, where they ate fruit and drank fresh

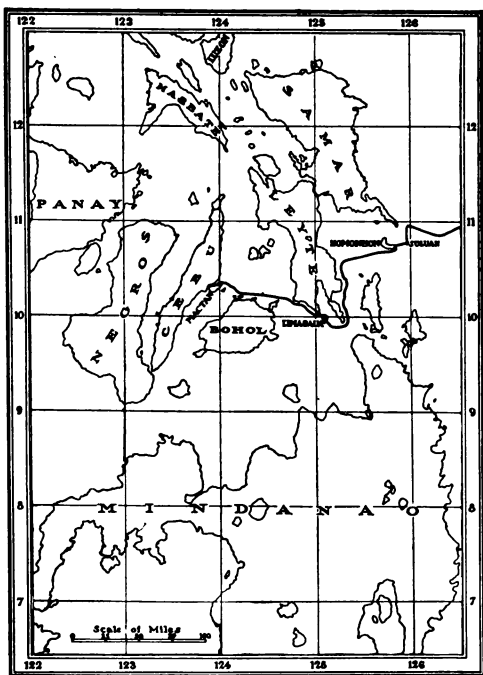
water. All the men rested. The sick men were soon well.

The fleet then sailed around the coast of Leyte to the Island of Limasaua. On this island Magellan met two datu. One was a datu of Limasaua, and the other was his brother, whose home was in Min-

danao. He had come to hunt on the island with the datu of Limasaua.

The datu of Limasaua had long black hair which hung to his shoulders. He had a silk potong on his head and two large gold rings in his ears. He wore a bahaque made of cotton and trimmed

in silk. At his side



Magellan's route in the Philippines he carried a sword with a long handle of gold. Magellan had a Malay slave for an interpreter, and the

datu understood the Malay language. Thus Magellan could talk with him.

One day Magellan took fifty of his men and went ashore to say mass. They all wore fine clothes for they wanted to astonish the people. When mass was finished all the cannon were fired. This was the last day of March in the year 1521. It was the first mass said in the Philippine Islands.

After the mass Magellan built a cross on a hill. This meant that Magellan claimed all the islands for the king of Spain.

Magellan stayed in Limasaua one week. He wanted to find plenty of food for the rest of his voyage. The datu of Limasaua went in a barangay to guide Magellan to Cebu, where, he said, there was plenty. The ships sailed north to the coast of Leyte, then west around the coast and past the little islands north of Bohol. Thus they came to the channel between Mactan and Cebu. They anchored in front of Cebu on the seventh day of April, 1521.

The Malay slave went ashore and told the chief of Cebu that Magellan's king was the greatest king in the world and had sent Magellan across the oceans to find the spice islands. Magellan, he said, came as



Magellan making peace with the Cebuans

a friend and only wanted to trade merchandise for food.

The chief of Cebu sent his nephew and ten other men to the ship to make peace. Magellan sat in a

velvet chair. The chief men of the ships sat near him. Magellan told the Cebuans about Christianity. They said that they wanted to be Christians. Then they gave Magellan a present of rice, pigs, goats, and fowls. He gave them robes of red and yellow silk, red caps, a silver dish, and some drinking glasses.

Magellan went ashore every day to teach Christianity. The people did not understand it very well, but a great many were baptized.

Magellan and the datu of Cebu were now very good friends. Magellan wanted to make the datu king over all the other datus and people. This new king, he thought, would obey the king of Spain. Magellan made the chief men promise to call the datu king. He gave the new king a velvet chair for a throne. He told him to have men carry it before him wherever he went.

Some people in a village near by would not call the datu king. Magellan sent men to burn the village.

Magellan asked a town on the island of Mactan to bring him three pigs, three goats, and three loads of rice for the ships. The people replied, "We will send you two of each. If you do not like that, you may do as you please."

The people of Mactan were led by datu Si Lapulapu. This datu did not want to obey the king of Spain. Magellan said that he would make him obey. He took sixty soldiers and went to punish Si Lapulapu.

The Spaniards crossed the channel in boats. Many Cebuans went too, but Magellan told them to stay in their boats. He wanted to show how well his soldiers could fight. The water near Mactan was shallow. The boats stopped far from the shore. Forty-nine Spanish soldiers waded to the beach. They set fire to the town. Si Lapulapu attacked them with several hundred warriors.

The men of Mactan fought with wooden spears, stones, and large knives. These weapons did little harm for the Spaniards wore steel armor. When the people of Mactan saw this, they aimed at the Spaniards' legs for there was no armor on their legs.

The Spaniards had some clumsy muskets. These did not shoot well or very far, and it took a long time to reload them. They made noise but did little damage. Magellan soon saw that his little band could not fight so many brave warriors. He told his men to back slowly to the boats, but most of them ran.



The death of Magellan

Magellan, with a few men, stood his ground bravely. His helmet was knocked off twice. A spear hit him in the face and another in the arm. Finally he lost his spear, and while drawing his sword he was struck down with a great campilan. He died in the shallow water near the shore. This was on the twenty-seventh day of April, in the year 1521.

THE VICTORIA

The Spaniards now got the ships ready to sail away. The datu of Cebu invited them to a farewell dinner. Twenty-eight men went ashore to dine. They were attacked, and all were killed. Then the ships sailed away. Near the island of Bohol the Spaniards burned one of the ships, for there were only one hundred and eight men left, which they thought were not enough for three ships.

The other two ships visited Mindanao and Paragua. They sailed on to the Molucca Islands. There they filled a ship with spices. One of the ships was leaking and could not go on. The other sailed across the Indian Ocean and around Africa. At last she reached Spain. This was the ship *Victoria*. Her captain was Juan del Cano.

*The Victoria*

Two hundred and seventy-five men had sailed with Magellan nearly three years before. Only eighteen came home in the *Victoria*. Seventeen others afterwards reached Spain. All the rest had died or been killed during the voyage. The *Victoria* had sailed all the way around the world. It was the greatest voyage ever made. The *Victoria* was the first ship to sail around the world.

The honor of this great voyage belongs to Magellan. He planned it. He found the way around

South America. He was the first to cross the Pacific Ocean. He was a great and brave man. But even great men make mistakes. The war in which he was killed was both wrong and foolish. If he had not made this mistake, he might have lived to finish his great voyage around the world.

NAMING THE ISLANDS

Magellan did not teach our forefathers very much. The people of Cebu were Christians only two weeks. They learned so little that they soon forgot it. But Magellan had made a beginning. He had found the islands and had shown the way to others.

Three other Spanish fleets crossed the Pacific Ocean within a few years after the death of Magellan. They were all going to the Molucca Islands. They stopped in our islands only for food and water.

The captain of one of these fleets was named Villalobos. He sent a ship to Leyte for food, and the people of Leyte sold him a great deal of rice. Because the people of that island were so kind, he named it in honor of the king's son, Philip, calling

it Philippina. That was in the year 1543. Afterwards all the islands of the archipelago were called the Philipinas Islands, or, in English, the Philippines. In later years the Spaniards changed the spelling in Spanish to Filipinas.



A sixteenth-century knight

WEAPONS OF WAR

Here is a soldier of Europe in Magellan's time, called a knight. Knights always fought on horses and were dressed in steel armor. About a century

before Magellan's birth, gun-powder was first used in Europe. Before its use was known, the usual



Suit of armor

weapons were pikes, lances, swords, battle-axes, and bows and arrows. The common soldiers, who fought on foot, carried pikes or bows and arrows. The knights carried lances, swords, and battle-axes. They were entirely covered with heavy armor, and the horses also wore armor on their heads, breasts, and backs.

When gun-powder first came into use the guns were very poor and weak, and it was a great many years before people learned to make very good guns. For a long time a strong bow and arrow was better than a gun. By Magellan's time the guns were better and could shoot a bullet with force enough to enter steel armor. Armor was not worn so much then. But captains and many soldiers still used it, for it saved them many wounds from sword and spear thrusts. The man's



Breastplate

armor was lighter than it was in former times, and the horse usually wore none.

The armor of the knight in the picture is made of steel plates. The breastplate is one large, solid piece. On his arms and legs are many small plates put together like the scales on the tail of a lobster, so that the arms and legs can move easily. On his hands are steel gloves, called gauntlets, and on his head a helmet. The helmet could be closed in battle, leaving openings only for the eyes and for breathing. This knight is armed with a sword and



Sword in scabbard



Helmet

sters strapped to the shoulders of his horse.

The foot-soldiers of Magellan's time were pike-men and musketeers. The pike-men were so-called from the long spear or pike which they carried. The musketeers received their name from the kind of gun, called musket, with which they fought. The musketeers also carried swords, which they used



Musketeer marching

in close fighting, for bayonets were not yet invented.

The musket was a large, heavy, and clumsy gun. It was loaded in a very awkward manner. Fastened to his belt the musketeer carried two flasks, one for powder and the other for leaden balls or bullets.

On the next page you see the picture of a mus-

keteer pouring powder into the barrel of his musket. He is pouring it in at the end of the barrel called the muzzle.

Under the barrel of the gun was a ramrod, with which a wad of paper or cloth was rammed down the barrel on the powder. Then one or more bullets were dropped into the barrel and held in by another wad. In the lower end of the barrel was a small hole called the pan. On to this pan the musketeer poured a little powder. When all this slow and clumsy loading was



Pouring in powder



Filling the pan

Loading a musket

done, the musket was ready to be fired. How was the powder exploded?

The musketeer carried a small burning rope called a match-rope, which burned slowly for a long time. In the picture of the marching musketeer you can see him carrying a burning match-rope in his left hand over the butt of his musket.

When the soldier had aimed his musket and was ready to fire he touched the burning match-rope to

the powder in the pan. This flared up, lighting the powder in the barrel, and the gun went off. Then



Cannon of Magellan's time

powder, wads, and bullet must be rammed in, and the pan filled, before another shot could be fired.

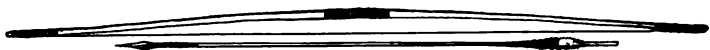
The cannon of those times were small and were loaded and fired

in the same way as the musket.

Though these weapons seem very poor to us now, we must remember that they were terrible in their day, because they were better than any other weapons which were then known.

The American Indians were fierce fighters and were equal, man to man, to the Spaniards, but the latter, aided by gunpowder and armor, easily defeated them.

So, too, the Filipinos, armed only with spear, sword, and bow and arrow, were no match for the Spaniards.



None of the ancient weapons of the Filipinos have been preserved, but we know something about them,



and how they were used from the stories told by the Spaniards long ago. The most common weapon was a short, heavy sword like the Moro barong. Every warrior carried one in his belt. It was his constant companion.



Spears were used for throwing. Usually they were short, but in some parts of the islands they were made quite long. Bows and arrows were used in many places. Among the Visayans the campilan or large two-handed sword was used. The picture shows a campilan used by the Moros to-day.



Moro barong

For defense the warriors carried large wooden shields, and many wore armor made of twisted rope and carabao hide.



Campilan and wooden scabbard



Philip II
After a painting by Rubens

LEGAZPI AND URDANETA

In the year 1556 Philip, for whom the Philippines had been named, became king of Spain. He was called Philip the Second. Philip decided to send Spaniards to settle in the Philippines. He claimed the right to rule the islands because

Magellan had found them. He wanted also to send priests to teach the Filipinos to be Christians, for he was a good Christian. Philip believed that it was his duty to do this, because Jesus had told his disciples to go into all lands and teach the people.

Philip had a selfish reason also. He wanted to rule many lands. Already he was ruler of nearly all of South America, of Mexico, of Florida, and of the West Indies. He wanted to rule the Philippines also. He wanted to be the greatest king on earth.

In Mexico, Philip had a ruler called a viceroy.

He told the viceroy to send ships and soldiers to the Philippines.

The viceroy chose Miguel Lopez de Legazpi to command the fleet. Legazpi was a brave soldier and a very good man. The king chose Andres de Urdaneta to go with Legazpi.

Urdaneta had been a soldier for many years and had fought in many battles in Europe. He had then become a



Andres de Urdaneta

sailor. He had come to the Philippines in one of the fleets that followed Magellan, and had sailed on around the world. Urdaneta knew all about sailing ships, and knew the way to the Philippines. Legazpi was not a sailor, so the king was wise in choosing Ur-

daneta to help him. Urdaneta was also a priest, an Augustinian friar. With him came four other priests.

Four ships were built in Mexico for the voyage. They carried one hundred and fifty sailors, two hundred soldiers, the five priests, and twenty-five servants, in all about three hundred and eighty men. The ships sailed from Mexico the twentieth day of November, 1564. During the voyage one ship slipped away and returned to Mexico. On February 13, 1565, the three other ships reached the coast of Samar.

All the Filipinos feared the Spaniards. Legazpi sailed from island to island looking for friends, but found none. He was wise and did not want to make enemies. He ordered his soldiers to be kind and friendly to everyone.

Cebu, he heard, was the island in which food was most plentiful. He had sailed around for two months and found no friends.

At last he said, "We will go to Cebu, and if the people will not be friendly, we will take the town by force." Legazpi entered the harbor of Cebu, April 7, 1565.

TUPAS

As soon as Legazpi anchored in the harbor of Cebu, he sent a Malay interpreter to ask the chief datu of Cebu to come and make peace. A Cebuan who came to Legazpi's ship said that the chief datu was Tupas.

Legazpi said, "I have come to visit Tupas, to give him a present, and to make friends with him."

About two hours later an old Malay from Borneo came to the ship. He said that Tupas would come that evening.

Legazpi said, "I will do no harm to Tupas, nor to any of his people."

Legazpi saw from the ships that the people were carrying all their things away from the houses. The Spanish soldiers urged Legazpi to land at once by force. He waited, but Tupas did not come.

The next day Legazpi sent Colonel Sanz to the shore three times to tell Tupas to come to the ships. Each time the Cebuan said that he would come. But he did not do so. They said this only to gain time.

The Spaniards saw them catching their pigs, goats, and chickens and carrying them away.

Still the colonel went a third time to warn Tupas. The Cebuans received this warning with shouts and shook their lances at the Spaniards. They were bold because warriors had come from other villages to help them.

Legazpi's soldiers got into boats to go to the shore. All the cannon of the ships were fired at the town. Legazpi's cannon were better than those of Magellan. When the Cebuans saw the balls hitting the houses about them, they turned and ran. When the Spanish soldiers reached the shore there was no one to fight with.

Legazpi said, "The Cebuans are the fastest runners that I have ever seen."

The Cebuans were not cowards. They had good cause to run. They saw that the Spanish guns and cannon could kill them at a great distance, while their arrows and spears could not be thrown so far.

Legazpi's men came into the town and made their camp there. Only a little food could be found in the town. That night Legazpi sent soldiers to a town about three miles north of Cebu to get food. They



Legazpi

took away some pigs and goats. Another town also was attacked. Three hundred people came out to defend it, but fled when the guns were fired.

At night the Cebuans warriors came up about the camp and threw spears at the sentinels from behind trees. The Spaniards had to cut the trees down. They began also to build a wooden fort.

The Cebuans were not all of one mind; some wanted peace and others war. By night some attacked the Spaniards and by day others came to make peace. People began to come every day to visit the camp. Every day some one of them said that Tupas would come.

Finally Tupas came. He and Legazpi promised to be friends. They did this in the native way. Each one took a little blood from his breast. The blood was mixed together in a glass of wine. Then both men drank a little of the wine. This made the promises very solemn and binding. This custom was called the blood-pact.

Legazpi said that he forgave the Cebuans for killing Magellan's men, for the old men who made peace with Legazpi had been boys when that had happened.

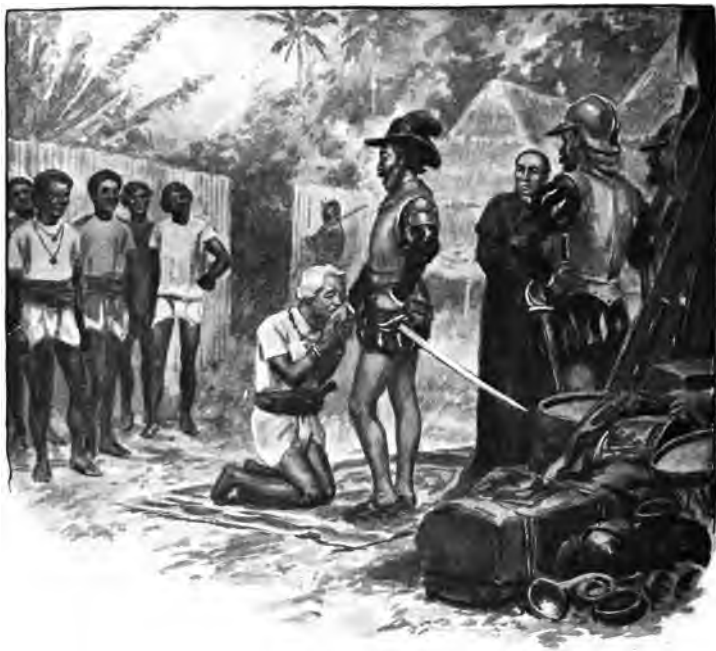
Tupas promised to be loyal to the king of Spain and to pay a little tribute to show his obedience. He went away saying that he would return in three days with the tribute.

Many of the Filipinos returned to their houses on the shore. Five days passed and Tupas did not return. The Cebuans said, "Tupas is going among the people to collect the tribute. He has very little to give, and is ashamed to come." In fact, Tupas was planning to fight the Spaniards, but he could not get enough of the other datus to help him.

At this time a Spanish soldier, who was walking alone outside the fort, was killed by some Cebuans. Colonel Sanz took some soldiers to a neighboring town to punish the people that had killed the soldier. He brought back several prisoners. Among them were two girls, nieces of Tupas. A few days later a messenger came from Tupas offering to pay gold to have the girls set free, for it was the native custom to ransom prisoners.

Legazpi said, "I do not want gold. I want the relatives of the girls to come and make peace."

That day their father, Simaquio, came. He was the brother of Tupas. "I will be loyal to the king



“In token of obedience”

of Spain,” he said. “Make me a slave if you wish.”

But Legazpi answered, “I do not want slaves. I want only peace and friendship.”

Simaquio went away and returned with the son of Tupas. Legazpi had been very kind to the girls. He now dressed Simaquio, the girls, and the son of Tupas in fine clothing.

When Tupas saw that Legazpi really intended to

be friendly, he decided to return to Cebu. On June 4, 1565, he came with six other datus and fifty of his people. Peace was again made.

Tupas said, "I promise for myself and for my children to obey the king of Spain night and day, in peace and in war."

All his companions promised likewise. On his part Legazpi promised to protect the Cebuans and to help them fight their enemies. Then Tupas, in token of obedience, knelt before Legazpi and kissed his hand, and the other chiefs did likewise. Legazpi then gave them many presents.

Legazpi and the Cebuans divided the town into two parts, one small part for the Spaniards, and all the rest, with the fields, for the Cebuans. Legazpi then set the prisoners free. He gave a great feast to all the people. Peace had come at last, and he was very happy.

URDANETA SAILS EAST ACROSS THE PACIFIC

All the Spanish ships that had so far crossed the Pacific had either been lost or, like the *Victoria*, had gone on around the world across the Indian Ocean.

No ship had yet sailed back across the Pacific to Mexico. The winds that blew the ships west would not blow them east. A way must be found where the winds would blow in the right direction to take the ships back to Mexico. A few days before peace was made with Tupas, Father Urdaneta set sail in a ship to find this way.

Father Urdaneta sailed farther north in the Pacific than did Magellan or Legazpi. There he found the winds that blew the ships east. After four months he saw the coast of Lower California. Sailing along the coast he came at last to the port of Acapulco in Mexico. He made a map to show other sailors how to find the way east across the Pacific.

Urdaneta went across Mexico by land. In the Gulf of Mexico he took another ship and sailed across the Atlantic to Spain. There he told the king all that the Spaniards had done in the Philippines. Urdaneta then returned to Mexico, where he died in the year 1568. He was then seventy years old. He had had a long, busy life. He had studied hard and worked hard to do everything well. We should remember Urdaneta as a brave soldier, a wise sailor, and a good priest.



Urdaneta talking to the king

In the year 1566 the ship *San Gerónimo* arrived at Cebu from Mexico. In the year 1568 two other ships came, bringing more soldiers and many supplies. Thus ships began to come and go across the Pacific.

LEGAZPI AND THE PORTUGUESE

On the last day of September, 1568, four Portuguese ships came to Cebu from the Moluccas.

The Portuguese captain said, "All the East Indies belong to the king of Portugal. These islands belong to him also. You have no right to come here."

Legazpi replied, "I think that these islands belong to the king of Spain. I am waiting for a letter from my king to tell me what to do here."

The Portuguese captain said, "If you do not sail away, I will take you to the Moluccas in my ships."

Legazpi answered, "Come and take me if you can."

After all these brave words there was no fighting; for Legazpi was afraid to sail out and fight the Portuguese ships, and the Portuguese were afraid to come near Legazpi's fort.

The Portuguese placed ships at each end of the channel of Cebu, and stopped all the boats that were bringing food. The Cebuan had not planted any rice since Legazpi came, because all the people were

excited about the coming of the Spaniards. The Spaniards and the Cebuans had to send to other islands for food. The Portuguese closed the channel for three months and almost starved both the Spaniards and the Cebuans.

At last on New Year's Day, 1569, the Portuguese went away. When they were gone, Legazpi moved his camp to the river of Panay, on the island of that name.

"Here," he said, "we can get plenty of rice and we can go up into the mountains if the Portuguese come again." Only a few soldiers and a priest were left in Cebu.

LEARNING THE NEW FAITH

While Legazpi was in Cebu the priests were very busy. There were now only three left, for one had returned to Mexico with Urdaneta. They began to teach the people the story of Christ and the truths that Christ had taught. They had the children of the chief men come to their house. The children learned more easily than the old men, because they had no other beliefs in their heads.



Martin de Rada

One of the nieces of Tupas was the first to be baptized. She was christened Isabela. An old man who was about to die was baptized. He got well at once. The people said that it was a miracle. Also the Malay from Borneo, who was a Mohammedan, was converted from his false faith to the true one.

A great many people began to come to be baptized. The friars desired to teach them first how they must live after they became Christians. In order to teach well the friars learned the Visayan language. Father Martin de Rada made a dictionary of the Visayan language in Spanish.

In the year 1568 Tupas and his son were baptized. More and more people then wanted to be baptized, for all the people respected Tupas and wanted to follow his example.

When Legazpi went to Panay, Friar Juan de Alba began to teach in the valley of the Jalaur. He built a church at Dumangas. Martin de Rada remained in Cebu. Alonso Jimenez, the other priest, went to the southeastern part of Luzon, now called Albay.

MANILA LONG AGO

Before the Spaniards came Manila was, as it is now, the largest town in the islands. It looked very different then. The houses were all of wood, bamboo, and nipa. The town lay wholly on the north bank of the Pasig. Along the river ran a palisade in which were mounted a few cannon. The Tagalogs had just learned to make cannon.

Chinese junks came to Manila to trade. They brought silk thread, silk cloth, cotton cloth, plates, bowls, clay pots, and porcelain jars. Only the datos and other rich people could buy these things. The Manila men traded rice, gold, and wax for them, and then carried them to the other islands to trade.

Manila boats also went to Borneo and to other islands south of the Philippines. It was in Borneo that the Manila men learned to make cannon.

The people of Borneo were Mohammedans. The Borneans taught some Filipinos their religion. The Spaniards called the Mohammedans Moros. Wherever the Spaniards went in the Philippines they found a few Moros. But there were only a few, and they knew very little of the new religion. About all that they knew of it was not to eat pork, for Mohammedans do not eat pork. That was very foolish, for pork was the chief meat of the Philippines.

Some of the people of Manila had become Mohammedans. They called their datus rajahs, because the rulers in Borneo had that name. The two chief datus of Manila were Rajah Soliman and his uncle, called Rajah Matanda, or the old rajah. The Spaniards called Soliman a king, but he was not a king. There were many other chiefs in Manila, and in all the towns near-by there were chiefs. As Soliman was the richest and strongest chief, the other chiefs respected him, but they did not call him king.

Across the Pasig from Manila was the town of Tondo. The chief datu of Tondo was Lacandola.

The land about Manila was well tilled. Around the bay were many towns. The region about Manila was the richest in the islands. The people were the most advanced of the Filipinos.

THE FIRST VOYAGE TO LUZON

Legazpi had been in Panay about a year, but he was not satisfied. He wanted to find a better place for his camp. He had heard of Manila while he was in Cebu. Boats had come there from Manila to trade with the Spaniards, but no Spaniard had yet gone to Manila. Legazpi decided to send Goyti there. Goyti was now colonel, for Colonel Sanz had died.

Colonel Goyti sailed from the river of Panay on the eighth day of May, 1570. He had a large Chinese junk, a small Spanish ship, and fifteen *barangays*. He took with him ninety Spanish musketeers, twenty Spanish sailors, and many natives of Cebu and Panay. His chief helper was Legazpi's grandson, Juan de Salcedo, who was only twenty-one years old but was already a brave captain.

This strange fleet sailed north to Mindoro. After stopping there several days, it went on north to the



“ Suddenly many arrows came flying from the
bamboo thicket on the bank ”

Gulf of Balayan. Goyti anchored the junk in front of the town of Balayan. The people of Balayan were friendly and paid a tribute in gold.

Salcedo entered a beautiful river. It was very narrow and straight. It was the Pansipit, which flows down to the Gulf from Lake Bombon. Near the mouth of the river was a town, but all the people had fled from it.

The boats rowed up the river between high banks.

No people were seen. Suddenly many arrows came flying from the bamboo thicket on the bank. Salcedo was hit in the leg. The soldiers fired their muskets at the hidden bow-men. No more arrows came. The Spaniards said that the bullets were pills and that the bow-men did not like such medicine.

Salcedo saw that it was dangerous to go further, so he turned back to the town. The Spaniards got out of the boats and went on foot to find the people of the town. They found them in a broad plain ready to fight. The people of the town began shooting their arrows rapidly. The Spaniards replied with bullets. Naturally the Filipinos ran. The Spaniards ran after them into the town and killed forty people. Then they went out of the river and joined Goyti at Balayan.

The junk and other boats sailed out of the Gulf of Balayan and turned north along the coast. One afternoon they came to a great bay. It was Manila Bay.

A native of Manila, named Mahomat, had come with Goyti as a guide. He had gone many times to Cebu and Panay to sell rice to the Spaniards. He had become a Christian. When the boats entered

the bay, Mahomat guided them to Cavite, where there was a safe place to anchor.

A few days later Goyti's fleet sailed for Manila. It entered the Pasig River. Goyti sent Mahomat to Soliman to ask him to come and make peace. Soliman replied that he would meet Goyti on the bank of the river. Goyti landed with the Spanish soldiers. He first met Rajah Matanda, who seemed very friendly. Soon Soliman came. He was very haughty.

He said, "The Manila men are not like the Cebuans. We will not pay tribute. We will repay with death the least dishonor done us."

Goyti replied kindly. He said, "The Spaniards want to be friends. We want to trade with you."

Soliman was not satisfied. He did not want the Spaniards in Manila. He was very proud and did not want to be ruled by the Spaniards. He wanted to fight and drive them away.

The other Manila men were uncertain. They could not decide. Should there be peace or war? The Spanish soldiers stood on the river bank. Their muskets were ready. All day their match-ropes were burning. At night they went back to their boats.

The next day Goyti went again to see Soliman. Soliman said, "We will pay no tribute."

Goyti answered, "I have asked for none."

Still Soliman was not satisfied, for he knew what had been done at Cebu. He knew of the fight on the Pansipit River a few days before. He knew that Balayan had paid tribute. He decided to give battle. He waited only for a rain which he hoped would put out the Spanish match-ropes, and make the muskets useless.

But the fight began before a rain came. The Spaniards saw some boats coming in from the bay. They thought that they were coming to help Soliman. They fired a cannon at the boats. Soliman's men thought that the Spaniards had begun to fight. They fired their cannon at Goyti's junk. Two balls hit it, but no one was hurt.

The battle was short. The Tagalog armor of carabao hide and twisted rope would stop arrows but not bullets. The Spaniards were great soldiers in those times. They broke into the palisade. Their muskets and cannon seemed terrible. The Manila men saw that they had no chance to win. They turned and ran. The Spaniards set fire to the town.

Now that Goyti had captured Manila, he did not know what to do. He had only a few men. If he sent any back to Panay he would not have enough to hold the town. He decided to return with all his men to Panay.

GOVERNOR LEGAZPI GOES TO MANILA

Three ships came from Mexico to Panay while Goyti was in Luzon. They brought many more Spaniards and some letters from the king. The king made Legazpi governor of the Philippine Islands, for he wanted Legazpi to stay and rule them for him. He told Legazpi to build some Spanish towns and settle the Spaniards in them, for he thought this would make it easier to rule the country.

Legazpi sent fifty soldiers to Cebu to live. He named Cebu "The City of the Most Holy Name of Jesus," but that name was too long, and we still call it Cebu.

The next year Legazpi set out for Manila with all the rest of his men. They sailed in several ships and barangays. There were two hundred and thirty Spanish soldiers and many Visayan warriors. The



Lacandola welcomes Legazpi

great fleet sailed into Manila Bay and across to the mouth of the Pasig.

The Manila men saw the fleet coming and knew that they could not fight so great a force. They remembered the Spanish muskets and cannon.

Lacandola, chief of Tondo, came out in a small

boat to welcome Legazpi. He said, "Soliman and Rajah Matanda want to be friends also."

Legazpi said, "Have the two rajahs come, and I will treat them as sons. I am sorry that there was a fight last year. I want to make peace."

The next day Legazpi entered Manila. All was peace and friendship.

Houses were soon built for the Spaniards. A wooden fort was built where the palisade had been. A convent and church were also begun. These were all built of wood. It was a few years later that the first stone houses were built.

Legazpi set about pacifying other towns. How were towns pacified? Legazpi would send soldiers to a town. They would ask the people of the town to be friends, to call the king of Spain their king and to pay a little tribute. If the people did these three things, they were called friends. If they refused, the soldiers made them do what was asked. Then the soldiers said that the town was pacified.

The poor people and the slaves were glad to have the Spaniards come. They had to work very hard for their masters and the *datus*. The tribute asked by the Spaniards was less than the work that they

had to do for the datus. Many datus also welcomed the Spaniards, for they wanted the Spaniards to protect them from their enemies.

Thus many towns welcomed the Spaniards as friends. Some wanted to fight. But the muskets were so terrible that they did not fight long. Goyti went into Pampanga and Bulacan and pacified many large towns.

SALCEDO PUNISHES CAINTÁ

Up the Pasig River a few miles was the town of Caintá. Perhaps it was just where it is now. Caintá then had about one thousand people. Around it grew a tall bamboo thicket. It had a palisade and a few little cannon.

The chiefs of Caintá came to Manila. They promised to be friends. But when they saw how few the Spaniards were, they changed their minds. Perhaps they had not seen the soldiers shoot. When they went home they sent a messenger to Legazpi.

The messenger said, "The warriors of Caintá are brave. Her fort is strong. Keep your soldiers away."

Legazpi did not answer. He waited a month. "Let them change their minds again," he said.

They did not change their minds again.

"Well, then," said Legazpi, "Salcedo shall go and destroy their town."

Salcedo went up the river with one hundred musketeers. The Caintá men thought that Salcedo would attack from the river side, but he surprised them. He landed most of his men below the town and sent them by land to the other side of it. There the palisade was weak, and the Spaniards rushed in.

The Caintá men fired their little cannon, killing two Spaniards. One Caintá man thrust his spear through a Spaniard's coat of mail. Inside the palisade the Spaniards killed four hundred men and women. Then they cut down the bamboo thicket and the palisade.

Thus was Caintá punished.

EXPLORING LUZON

Soon after punishing Caintá, Salcedo led his soldiers around the shores of the Laguna de Bay. Many towns surrendered peaceably.

At Bay he heard of a town called Paracale where there were mines of gold. The Spaniards loved gold more than anything else in the world. So Salcedo set out to find Paracale. Leaving most of his men at Bay, he marched through the rough mountains of the country now called Tayabas Province. Sick and worn out by the hard journey, he and his men finally reached Paracale. No word from them came back to Manila for many days, and Legazpi thought that Salcedo was dead. He would have died, had not the governor sent men to help him back.

Nearly all the southern part of Luzon had now been explored, but the Spaniards knew nothing of the northern part. Salcedo offered to explore this unknown country. With forty-five men he sailed north from Manila on the twentieth day of May, 1572.

On the third day he reached Cape Bolinao, the most northern point of the country now called the Province of Zambales. There he came upon a Chinese junk that had taken captive some Zambales. Salcedo set the captives free, and they were so happy that they gladly promised to obey the king of Spain.

Salcedo continued north along the coast to Cape

Bojeador on the far northeastern coast of the island, entering all the bays and rivers that he passed. He wanted to go on to the Cagayan River, but his men were too tired, so he sailed back to Vigan.

The people of Vigan gave him a friendly welcome. He decided to build a Spanish town there, in order to rule the surrounding country. He set the people to work cutting timber to build a fort and some houses.

While this work was being done, Salcedo sailed north again with seventeen companions. He rounded Cape Bojeador and reached the Cagayan River. He sailed up the river, finding many large villages on its banks.

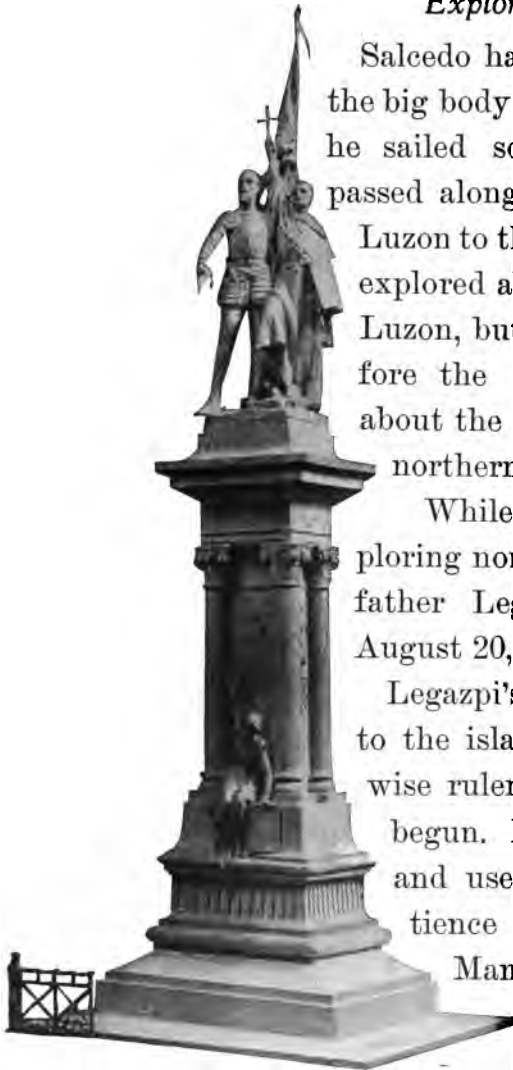
Salcedo now formed the bold plan of sailing down the east coast of Luzon and returning to Manila by whatever way he might find. For three hundred miles he sailed along a rocky coast, seeing no villages or any other sign that the country was inhabited. At last he came to a bay that he had seen on his journey to Paracale. He then knew where he was. A short journey by land brought him to the Laguna de Bay. This he crossed in a small boat and went down the Pasig to Manila.

Salcedo had been entirely around the big body of Luzon. A year later he sailed south from Manila and passed along the southern coast of Luzon to the Camarines. Thus he explored almost the whole coast of Luzon, but it was many years before the Spaniards knew much about the great central regions of northern Luzon.

While Salcedo was away exploring northern Luzon, his grandfather Legazpi, died in Manila, August 20, 1572.

Legazpi's death was a great loss to the islands, for he had been a wise ruler and his work was only begun. He was patient and kind, and used force only when patience and kindness failed.

Many of the Spanish governors who followed him were not nearly so wise. We ought to remember



Monument to Legazpi and Urdaneta, on the Luneta in Manila

him as the first and probably the best of the Spanish rulers. His body lies buried in the Augustinian Church in Manila, and on the Luneta stands a fine monument erected in memory of him and Father Urdaneta.

LI-MA-HONG

When the Spaniards had been in Manila three years, they were almost driven out by a Chinese pirate named Li-ma-hong. There was no wall around Manila then. There were no stone houses and only a little wooden fort.

Li-ma-hong had robbed many merchant ships on the coast of China. He had collected a great fleet of sixty-two junks and had more than a thousand men. The emperor of China had sent war-junks to capture him, and he had sailed across the China Sea to escape. North of Luzon Li-ma-hong captured a Chinese merchant junk that was on its way from Manila.

The merchants said to him, "There are few Spaniards in Manila to defend the city, for many have gone to other parts of the Islands."



A Chinese trading-junk
From an old print

When Li-ma-hong heard this, he decided to try to capture Manila. "I will be a king there," he said, "and rule all the Islands."

He sailed secretly into Manila Bay and sent six hundred men to land at night just north of the city. He wanted to surprise it before daylight. The winds blew from the land, however. It was nine o'clock in the morning before the Chinese reached Manila. This made it difficult for Li-ma-hong to surprise the Spaniards.

A part of the Chinese carried muskets. The others carried long pikes and battle-axes. As they

came along the beach the first house that they saw was the home of Goyti. The colonel's wife was standing at the window. She saw the great danger. She knew that the Chinese were stealing into the city to take the fort before the Spanish soldiers learned that they were there. To frighten them she cried out, "If you enter the city, you will all be killed."

The Chinese captain asked one of the merchants whom he had captured, "Whose house is that?"

"That is the Spanish colonel's house," the merchant replied.

The Chinese captain then cried, "Let us capture the colonel!" At once the Chinese threw fire-bombs on the house. The nipa roof took fire. Colonel Goyti was shot in the arm. The house was burning rapidly, and he leaped into the street. Fighting bravely, he was killed by the Chinese. They also stabbed his wife in the neck and took her rings from her fingers. Good soldiers never rob or injure women. Only pirates or robbers do that.

They left her for dead, but the good lady got well afterwards. She was the heroine of Manila, for the delay at Goyti's house gave time to warn the Span-

ish soldiers that the pirates were coming. She had probably saved Manila from the Chinese.

The soldiers ran to the beach and fired at the Chinese from behind the houses. Eighty Chinese fell. The rest were not brave enough to face the Spanish bullets and retreated to their boats. They returned to the fleet which was at Cavite.

Li-ma-hong was very angry and called his men cowards. Yet he might easily have captured the city if he had gone himself to fight and had taken more of his soldiers. He wasted a whole day at Cavite before he attacked Manila again.

Meanwhile the Spanish soldiers were working hard, building a palisade of barrels and boxes filled with sand. They mounted their cannon along the beach. In the night Juan Salcedo arrived with fifty soldiers. He had been in Vigan, where he saw the Chinese fleet pass. He thought that it was coming to Manila, and, like a brave captain, he started at once to the aid of the city.

The third day, before daylight, the Chinese junks sailed to Manila. Spreading out like a huge bow, they sailed toward the beach. The Chinamen were firing their cannon and shouting noisily. About one



“Eighty Chinese broke into the fort”

thousand of them landed. They separated into three parties. One party went along the beach, another through the principal street, and the third along the Pasig. All attacked the fort.

Eighty Chinese broke into the fort. The Spaniards almost lost it. The battle turned at last in their favor, but they were not strong enough to keep the Chinese from escaping.

The pirates got back to their junks and sailed away. They left the city in ruins. The churches and many houses were burned to ashes.

The day of the first fight with the Chinese was Saint Andrew's Day in the year 1574. Since then that day has been a day of celebration in Manila. We are still glad that Li-ma-hong did not become king of the Philippines.

Li-ma-hong sailed to the Lingayen River in Pangasinan. There he built a fort. Governor Lavesares sent Salcedo with a large number of Spaniards and Filipinos to drive him out.

Salcedo burned all the Chinese junks and shut Li-ma-hong up in his fort for four months. But Li-ma-hong was cunning if not brave. He had his soldiers build several small boats inside the fort. One day he escaped down the river with many of his men, and crossed the sea toward China. What became of him we do not know.

VAN NOORT AND MORGA

In the northwestern part of Europe lies the little country called Holland. The people of Holland are

called the Dutch. A long time ago the Dutch were ruled by Spain. They fought many years to be free and at last gained their freedom. Most of the battles of the long war were fought in Europe, but on our side of the world there were a few battles between the ships of the two countries. The story of one of those battles is a good one.

Van Noort was a great Dutch sailor. He sailed from Holland with a small fleet in the year 1598. He crossed the Atlantic Ocean and passed through the Straits of Magellan. He sailed up the coast of South America and captured many Spanish ships that belonged to the Spanish towns on that coast.

Van Noort lost three ships and many men. His voyage was as long as the voyage of Magellan. In October of the year 1600, he reached the Strait of San Bernardino. He burned several villages on the coast near the strait and captured several boats. The last of November he anchored near Punto de Fuego, a short distance from the entrance to Manila Bay.

Van Noort did not dare to attack Manila, for the great stone wall had been finished seven years before, and Manila was a very strong city. Van

Noort's ships lay in waiting at the mouth of the bay to capture the merchant ships that came in and out.

The Spaniards in Manila feared that their trade would be destroyed by the terrible pirate, as they called Van Noort. Governor Tello ordered some ships to be made ready to drive him away. A famous judge named Antonio de Morga was made commander. Cannon were put on two large ships at Cavite. The bravest soldiers in Manila, among them many noble and rich men, offered to go in the ships. In all there were about three hundred men.

Morga sailed in the ship *San Diego*; Captain Alcega commanded the other, which was named the *San Bartolome*.

Van Noort had only two ships left and less than one hundred men. The two Spanish ships were very large for those times. One Dutch ship was about the same size, while the other was very small. The little Dutch ship was called the *Concordia* and was commanded by Captain Biesman.

On the morning of December 14, 1600, Morga sailed out of the bay to find Van Noort.

The Dutch ships raised their anchors. Their guns were ready for battle. The *Concordia*, with only



“Swiftly they sailed side by side”

twenty-five men and boys, sailed out to sea, for Van Noort wanted one of the Spanish ships to sail after it, while he fought the other.

The *San Diego* sailed bravely in to get alongside the large Dutch ship. Both were firing all their cannon. Swiftly they sailed side by side. When near enough, Morga's men threw out hooks and bound the ships together. This was called grappling the enemy's ship. Thirty Spanish soldiers leaped on to the deck of the Dutch ship. The Dutch hid under the

deck at the bow, shooting through loop-holes at the Spaniards.

Morga called to the Dutch to surrender. Van Noort saw the *San Bartolome* coming up to grapple his ship on the other side. He offered to surrender. The Spanish soldiers cried out, "Victory! Victory!" When Captain Alcega heard this cry, he sailed on after the *Concordia*.

Van Noort then began fighting again because he thought he could defeat the one ship, *San Diego*. For six hours the two ships fought. The Spaniards fired their muskets every time they saw a Dutchman, and the Dutch continued to fire at the Spaniards through the loop-holes. All the time the cannon of the two ships were firing, for the cannon were below decks.

A Dutch cannon ball at last tore a hole in the *San Diego* below the water line. The Spanish ship began to fill with water. At the same time the Dutch ship began to burn.

Morga's men ran back into their own ship, carrying the Dutch flag with them.

"Escape, your Grace, for the ship is sinking!" the soldiers cried to Morga.

"No," he shouted, "I will stay and die if need be."

All was confusion. Some of the Spanish soldiers seized the small boats and rowed away.

Others ran to throw off the hooks that bound their ship to Van Noort's. They thought that they could reach the Island of Fortun, three miles away, before the ship sank.

A Jesuit priest called to them to stop. "Where is your courage?" he cried. "If you must die, die like soldiers. Board the Dutch ship! If we lose one ship, we will gain another."

But they threw off the hooks. All this time the Dutch cannon were firing. Suddenly the *San Diego* lurched forward and went down. A great many of the Spanish soldiers were drowned. The rest saved their lives by swimming to the Island of Fortun. Morga swam for four hours and reached the island, still carrying the Dutch flag.

Meanwhile Captain Alcega had sailed after the little Dutch ship and easily captured her. He took her with nineteen prisoners to Manila.

When the *San Diego* sank, Van Noort's men put out the fire in their ship and sailed away. The ship was broken and torn by the Spanish balls. Only forty-eight Dutchmen were alive in her.

Van Noort was a great captain. He soon repaired his ship and sailed on around the world. He reached home about a year later. He is the great hero of the Dutch sailors.

Six of the prisoners taken from the *Concordia* were boys. They were put into the Manila convents to serve the priests. The thirteen other prisoners were put to death.

In those days the Protestants and Catholics were very cruel to each other. The Dutch were Protestants, and the Spaniards were Catholics. That was one reason that they fought the long war. They both forgot that the others were Christians and worshipped the same God. Each thought that the other would never get to heaven.

The Manila priests tried very hard to have the thirteen Dutchmen believe in the Catholic way before they died. Twelve did so, but Captain Biesman died a Protestant.

"He was the most stubborn man I have ever seen," said one of the Spaniards.

The twelve who became Catholics were put to death, but they were buried in the cemetery. Poor Biesman's body was cast into the sea.



WILD CARABAOS

In all the islands there were large numbers of wild carabaos. The Spaniards shot them with guns. The guns were very weak, and sometimes a carabao was not killed even by a dozen shots. If it was not killed by the first shot, the hunter had to hide while he was loading his gun again, for the carabaos were very fierce.

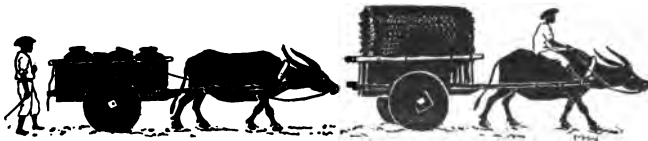
Our forefathers captured and tamed the wild carabaos. Poles were driven in the ground to make a strong corral with an opening left for a gate. Two long lines of men spread out from the sides of the gate in the form of a letter V. Each man carried a palm branch. Other men went to find a herd of the wild animals. Running and shouting, the men drove the carabaos into the V.

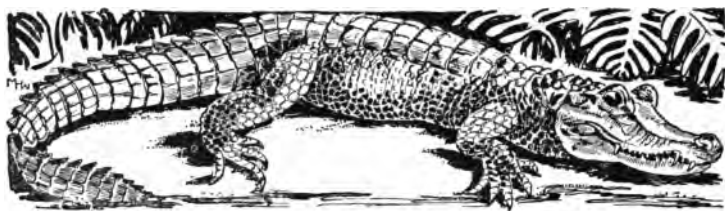
The carabaos ran here and there, frightened by the shouts and the waving palm branches. Little by little they were driven forward between the lines. At last they entered the corral.

There the men caught and tied them. Each one was put into a little pen so small that the carabao could hardly move. There the poor beast stayed for about two weeks without any food. When it became too weak to stand, a man would come with a bit of grass. The wild carabao had to eat from the man's hand or die.

In three weeks more it became tame enough to let the man scratch its back. An iron ring was put into its nose. It could be led and ridden by the man who tamed it. It was gentle toward him but fierce toward anyone else.

To-day carabaos are domestic animals and are very useful. If they are gently cared for when they are calves, they grow up to be gentle. If they run wild, they become almost as wild as they were long ago.





CROCODILES

Long ago there were many more crocodiles in the rivers and lakes than there are now. They often pulled men from bancas and bit the horses and carabaos that went into the water to drink. Sometimes they caught people who were bathing. Often pens were built in the water to bathe in.

Sometimes crocodiles were caught. A piece of meat was put on a large iron hook, which was fastened to a strong rope and thrown into the water. When the crocodile bit and was caught on the hook, many men pulled it out of the water. Others beat it with large clubs until it was dead. Sometimes a very brave man would dive into the water and stab a crocodile in the belly.

A brave chief in Samar once did that. A crowd of people stood upon the river bank to watch him.

With a large knife in his hands he dived into the water beneath the crocodile. The animal sank in the water. The crowd saw nothing but the water whirling, for the crocodile was slashing it with its great tail. The water turned red with blood. The people feared that the chief was killed, but he was stabbing the crocodile in the belly.

Soon the chief came up shaking the water from his hair. The great body of the dead crocodile floated in the water. The chief swam to the shore. He was not hurt except for a few scratches. The people pulled the crocodile to the shore. From the end of its nose to the tip of its tail it measured over twenty feet.

It was such brave men as this chief that the people liked to have for their rulers and leaders.

WATCHING FOR SHIPS

In early times people on the Island of Corregidor, at the mouth of Manila Bay, kept watch for approaching ships. When they saw one coming, they sailed out near it to see what kind of a ship it was. Then they built fires on Corregidor to tell the people

of Manila that a ship was coming and the kind it was.

If it were a Chinese ship, one fire was built; if a Portuguese ship from Macao, two; if a ship from the East Indies, three; and if a Spanish galleon from Mexico or Spain, four fires were built.

When the fires were built, a small boat set out rapidly for Manila to tell the officials all that the watchmen had learned about the coming ship. By the time the boat had reached Manila, the ship was already in the bay.

In our day a watchman in a high tower on the Island of Corregidor watches the sea through a sea-glass. He can see a ship many miles away. A telegraph line goes through the water to the shore and along the shore to Manila. On this wire the watchman sends a message to Manila, telling in a minute about the coming ship, while it is still far out at sea. Thus the coming of a ship is known many hours sooner in our day than it was in early times.



THE MOUNTAIN OF GOLD

One day in the month of March in the year 1603, a column of smoke was seen rising from the Island of Corregidor. People in Manila who saw the smoke knew that a Chinese ship was coming. Soon a boat arrived from the island with the message, "Three great Chinese mandarins are coming."

Mandarins are Chinese noblemen. They are usually very rich. They dress in silk and satin of many bright colors and richly embroidered. They have many servants, and when they go out, they ride in sedan-chairs carried on men's shoulders.

The three mandarins landed in Manila and were carried in their chairs to the palace of the governor. The chairs were of gilded wood and adorned with ivory. A few Chinese soldiers marched with them, carrying flags and plumes.

The mandarins entered the hall of the palace. Governor Acuña bowed to them. They knelt down and touched their foreheads to the floor. It is thus that the Chinese bow.

Through an interpreter the mandarins said to the

governor, "You see this Chinaman here whom we bring as a prisoner bound in chains. His name is Tiongong. He told our emperor that near Manila there is a mountain of gold. It is called Kavit. He said that he had seen it with his own eyes and that if he has not told the truth we may kill him. He said that the mountain belongs to no one, and so our emperor has sent us to see it."

The governor was astonished at this strange message. He thought that the Chinese were too wise to believe that there was a mountain of gold, especially one that nobody claimed. He feared that the mandarins had come as spies and that others would come soon in great force to capture Manila. So he told the mandarins to go to Cavite to look for the mountain and then to go home at once.

When the mandarins came to Cavite they asked Tiongong, "Is this the place where you saw the mountain of gold?"

"Yes," he answered.

"We do not see the gold," said the mandarins.

"Everything here is gold," Tiongong told them.

"Where?" asked the mandarins.

"Here, all around us," he replied.



The mandarins at Cavite

At last Tiongong said that he meant to tell the emperor of China that the Filipinos and Spaniards had much gold and great riches; and if the emperor would give him ships and men, he would capture the country and bring home a mountain of gold.

The mandarins took a basket of earth from Cavite and soon afterwards sailed away home.

THE CHINESE REBELLION

The Parian Gate

The visit of the mandarins was a puzzle to the people of Manila. "Why did they come?" every one was asking. "Did they really come to spy? Are they coming again to attack Manila?"

The governor and the priests, the soldiers and the citizens talked about it all the time.

There were a great many Chinese in Manila. Just outside of the Walled City there was a Chinese town and market. It lay east of the city and south of the Pasig. This Chinese town and market was called the Parian. Here lived the merchants. The gate of the Walled City that once led to the Parian is still called the Parian Gate. In Binondo, north of the Pasig, there were many Chinese also, and some lived in other parts of the islands.

Most of the Chinese were fishermen, stone-cutters,

charcoal-burners, porters, masons, and day laborers. Some were farmers and raised vegetables to sell. The better class were merchants. They were rich and sold silks and satins and everything else that was sold in those times.

The Spaniards began to say that the mandarins had come to get the Chinese of Manila to rise in rebellion. Some bad men among the Spanish and native soldiers called the Chinamen dogs and traitors and robbed many of them. The poor Chinamen became afraid. They thought that they were going to be killed, so they began to prepare to fight.

A rich Chinamen named Eng-kang desired to lead the Chinese against the city. He had been baptized and had been very friendly to the Spaniards. He began secretly to ask other Chinamen to rebel.

Eng-kang was very cunning. He wanted to find out how many Chinamen would rebel. So he asked each one to bring him a needle. Every man who was ready to rebel brought one. Eng-kang put them all in a box. Finally when he counted the needles, he saw that he would have a large number of soldiers. He had his men build a small fort near Tondo, and two thousand Chinamen gathered there.

On the eve of Saint Francis' Day, Eng-kang went to Governor Acuña to tell him that the Chinese had rebelled and were collecting across the river. He was like a thief playing honest. He wanted to be sure of a pardon for himself if the Chinese were defeated. Governor Acuña thought that he was a traitor and put him in prison.

That night the Chinese attacked the village of Quiapo, killing some of the people and burning the houses. In Binondo the Christian Chinese and many Filipinos gathered in the church and convent for safety. Over two hundred Spanish soldiers crossed the Pasig to Binondo. A few went to the Binondo church to guard it. Don Luis Dasmariñas led one hundred and forty into Tondo to fight the Chinese, who had taken the stone church for a fort. About noon of Saint Francis' Day the Spaniards drove the Chinese out of Tondo. Don Luis called to his men to follow him and led them in rapid pursuit of the Chinese through some bamboo thickets. Suddenly the Spaniards found themselves surrounded by the Chinese, who had been hiding there. With clubs, swords, and battle-axes the Chinese beat down the Spaniards. Only four escaped.

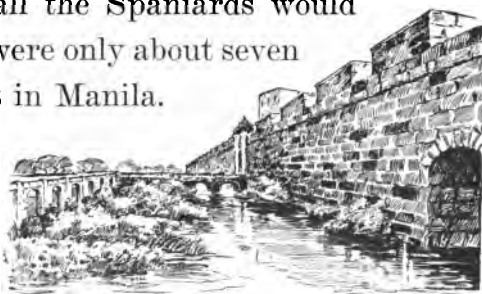
The next day the Chinese marched to the Walled City, burning everything in their path. They attacked the gates, but the Spaniards fought bravely and drove them off with cannon and muskets.

On the morning of the next day, which was the fourth day of the battle, the Chinese came with scaling-ladders to climb the wall. There was another fierce fight, but the Chinese were again driven off.

So far there had been no warships in the river, for all the fighting ships had gone to the Visayas. Now Captain Gallinato came up the Pasig in a war galley. He fired his cannon on the Chinese, killing many and setting fire to the Parian, where the Chinese had their camp.

On the sixth day the Chinese gave up the attack upon the city. There had been about four thousand Chinamen fighting. After the first day the Chinese became sure that all the Spaniards would be killed, for there were only about seven hundred Spaniards in Manila.

Fear of the rebels made many of the peaceful Chinamen join them.



The Chinese retreated up the Pasig River and along the shore of the Laguna de Bay, burning towns as they went. The Spaniards and many Filipinos pursued them. Each day a great many Chinese were killed. At last the Chinamen fled to the mountains of Batangas and Morong, where nearly all the rest were killed. Only two hundred remained alive, and those were made galley-slaves.

It was a short war, but none was ever more cruel. Many innocent and peaceful people were killed on both sides. The fighting and killing lasted about a month. It was a terrible month. We wonder how people could be so cruel.

HOW OUR FOREFATHERS LEARNED NEW THINGS

Our forefathers were taught the Christian religion by Spanish priests who went into all parts of the islands. Everywhere churches were built, first of wood and later of stone.

The priests learned the native languages and preached in these languages. They wrote in these languages little books which told the chief things about Christianity. Such a little book was called the

Doctrine. Doctrine means the chief beliefs. Everywhere the people memorized the Doctrine. Usually they could not be baptized until they had learned what was in this little book.

Sometimes the priests sent boys along the streets in the evening to sing the Doctrine. People sang it while they worked in the fields. It is no wonder that they became Christians very rapidly.



Church at Paoay, Ilocos Norte

In some places the priests had schools where they taught children to read and write. They taught the children to sing and to play musical instruments. Boys were taught to help at mass and to sing in the churches.

But these schools were very few, and books were very scarce. Only a very few people learned to read Spanish in those days, and only religious books were printed in the native languages. It was not from books that our forefathers learned new things. Most



The Cathedral of Manila

of the new things were learned by seeing and doing.

When the people of a town built a church under the direction of a priest, they learned many things. They learned how to make lime, how to mix it with sand to make mortar, and how to lay stone in building a wall. They learned better ways of building with wood also.

The building of every church and convent was a lesson in the art of building, which the priests had learned in Europe. The best example of that art in the Philippines is the great Cathedral of Manila. It

is almost as fine as many of the grand churches of Europe.

The Spaniards built roads through the islands, so that the rulers could travel more easily and traders could carry grain and merchandise from one part to another. Horses were



“After the Spaniards came larger bridges of bamboo were built”

brought by the Spaniards from Mexico and China.

Bridges had to be built to cross the streams. Before the Spaniards came, the most common bridges had been made by laying one or two bamboo poles across the stream.

Such a bridge could be used only by people on foot. After the Spaniards came, larger bridges of bamboo and other wood were built across the smaller streams. Across the large rivers stone bridges were built in later years. The finest stone bridge in the islands is the Bridge of Spain in Manila. It is not many years, however, since it was built.

Thus it was that our forefathers were seeing and doing and learning new things. In the same way



The Bridge of Spain

that they were learning something about building houses and churches, roads and bridges, they were learning to do many other things also.

STRANGE BELIEFS

Our forefathers had many strange beliefs. We should not be surprised at that, for people everywhere are much wiser now than they were hundreds of years ago. Even the people of Europe had many strange beliefs then.

The Spaniards of Manila said that they saw Saint Francis helping them fight the Chinese in the rebellion of 1603. They said that he stood on the wall with a sword of fire and helped drive the Chinese away. Saint Francis had been dead a long time then. He had been a priest and was called a saint because



of his good deeds. Perhaps the Spaniards saw only the fire from the mouths of the cannon.

A Spanish soldier was on guard on the wall of Manila one night. He fell asleep at his post, which was a very bad thing for a guard to do. When he woke up, he found himself in the City of Mexico, on the other side of the Pacific Ocean. He walked about the streets of Mexico, carrying his gun and asking

the people what place it was. The Spaniards said that the devil had carried him away. Perhaps the soldier dreamed that he was in Mexico.

Some young Visayan girls saw a beautiful vision. They were sitting on the veranda of their house, looking at the sky. They were singing the Doctrine. When they finished singing they saw something white floating in the sky. It was like a man bound to a cross. On his head was a crown of thorns. His body was brighter than the sun and his face was very lovely. Slowly the white cloud reached the moon, and they saw it no more.

OTHER STRANGE BELIEFS

Our forefathers set little crosses in the rice-fields to keep off the locusts. If the locusts did not come, they said it was a miracle.

When our forefathers went hunting, they often asked their gods to help them to kill many wild animals. One day when some people had hunted a long time without finding any animals, they thought that their gods were not very good helpers. So they prayed to the Christian God to help them. Then

they went again to hunt and killed many deer and wild hogs. It was a miracle, they said. The God of the Christians was better than their pagan gods.

The priests were very pious in those days. Some priests beat their backs with sticks until the blood ran. They did so to punish themselves for their sins and to make themselves very humble. They taught the Filipinos to do so too. This beating was called scourging. Many Filipinos scourged themselves to show that they were good Christians. In some places people came to church every Friday to scourge themselves.

Our forefathers believed in charms. They called them anting-anting. Sometimes a man wore a crocodile's tooth or a wild hog's tooth about his neck. When he had this charm on, he believed that he would not be killed while hunting. In battle he thought that the arrows of the enemy would not hit him.

Our forefathers also believed in witches. The witch was usually an ugly old woman. People believed that if she looked with angry eyes at a boy or girl, the child would get very sick. A little black twig was then put between the child's fingers. The twig, they said, was charmed and would make the witch

come to the house where the child lay. When the people saw the witch, the child would get well again.

A chief in Lobo, Bohol, had several jars full of charms. A Jesuit priest came to his house and called in all the men, women, and children of the village.

"Let us destroy these charms," he said.

"No," cried the people, "if we touch them, we shall die."

"Let us throw them into the river," said the priest.

"No," the people cried, "the crocodiles will be angry. They will eat us." The people believed that the crocodiles were evil spirits.

The priest said, "You believe foolish things." He threw the jars on the floor and broke them. The charms were only animals' teeth, shells, and twigs. They did not hurt anybody. When the people saw that they were harmless, they laughed at their foolish beliefs. The boys stamped with their feet upon the charms, for they were afraid of them no more.

In another place was a bamboo thicket which the people said was charmed. They said that any man who cut a tree there, or even broke a twig, would die.

"Come," said a priest, "I will show you how foolish is this belief." Taking a large knife, he cut down several trees.

When the people saw that the priest did not fall dead, they too said, "We have believed a foolish thing."

To-day these beliefs seem very strange. We are wiser. We do not fear trees and twigs, shells, and dead animals' teeth. Miracles do not happen now. We do not beat our backs to make them bleed. That would make us weak and sick. We want to be strong and well. Then we can help our parents and do many kind acts for others. That is our way of showing that we are Christians.

THE VOLCANO OF TAAL

The priests told of many miracles that happened while they were preaching to the people. One happened, they said, in the town of Taal. That town was then at the upper end of the Pansipit River, where the river runs out of Lake Bombon. Lake Bombon is a large body of water several miles across. On an island in the lake is a great volcano.

Flames arose all the time from its crater. The wind blew the heat and flames into the town, and all the land was parched. The rice and grass dried up.



Taal in eruption

Soon after the Spaniards came to Luzon, a priest went to Taal, and many people became Christians. A convent and church were built. A Spanish father named Alburquerque became priest there. He was a very pious man and loved the people. He saw how the volcano destroyed the grass and rice, and he wanted to save the people from this terrible enemy.

One day he built an altar at the foot of the volcano. He asked all the people of Taal to march in a procession to the altar. He said mass there and prayed that the volcano might die forever.

This was done in the year of 1572. Another priest



Taal Volcano and Lake Bombon

came there in the year 1630. "No fire or smoke has yet been seen," he said. "The island where the volcano is has green fields with cows grazing on them, and the people of Taal sow and reap good harvests."

Father Alburquerque had performed a miracle, every one said.

But many times since the volcano has sent up fire and smoke and thrown stones and ashes on the houses and lands about it.

In the year 1754 the people of Taal found the mountain very much alive. One night they were awakened by loud noises like the firing of cannon.

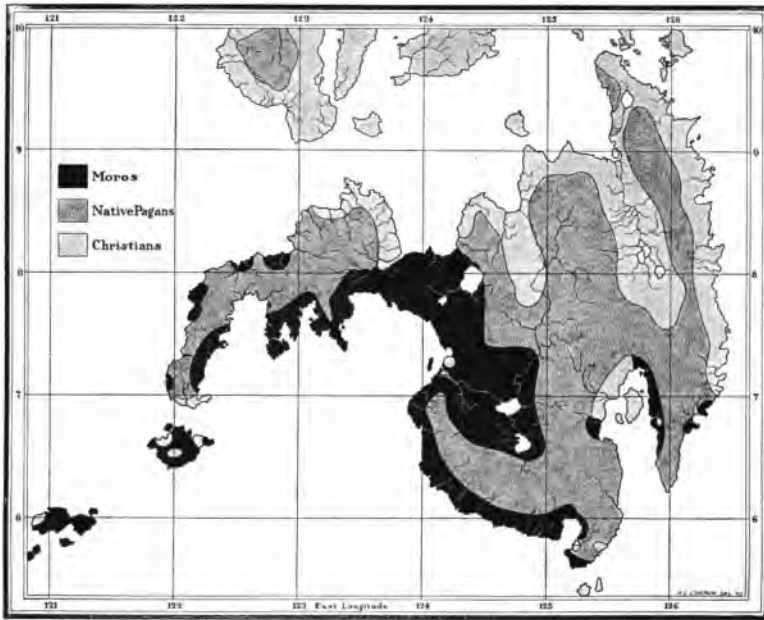
"What is the matter?" they asked in alarm.

"The island has burst," cried one.

It was the volcano exploding. Streams of red-hot lava flowed down its sides into Lake Bombon. Clouds of steam arose from the lake. Stones and fire shot from the crater. For six months the volcano kept throwing up now smoke or fire, now stones or ashes.

Near the end of that time it threw up ashes in great clouds. All day and all night ashes rained down upon the houses and lands. They lay five inches thick upon the ground and upon the roofs. Cinders were carried by the winds to Manila thirty miles away. The sky was black, and day was dark as night. All the buildings in Taal were broken down, and a few people were buried in the ruins.

Taal had been the capital of Batangas Province, but now that the town was ruined the people were afraid to live near the volcano. They built their houses at the other end of the Pansipit River near the sea. Thus the new town of Taal was created, and the old town still lies buried in ruins. The capital of the province was moved to Batangas, which is the capital to-day.



Mindanao, showing distribution of tribes

WAR WITH THE MOROS

The people of Mindanao and Jolo, like other Filipinos, are Malays. Some of them are Mohammedans and were called Moros by the Spaniards. They learned this religion from the people of Borneo.

The Moros inhabit the Jolo Archipelago and, in Mindanao, the western and southern coasts and the country on the Grand River and about Lake Lanao.

The Moros differ from other Filipinos not only in religion but in language and customs also.



Moro warrior

On the northern and eastern coasts of Mindanao and on the Butuan River the people are Christians. A great many of them are Visayans.

The other parts of Mindanao are inhabited by barbarous tribes who still observe their native customs.

The Moros have always been very warlike. In former times they often attacked the villages on the coasts of the Visayas and sometimes those of the northern islands. They always came in great fleets of swift-sailing prahus, with more than a thousand warriors. When they approached a town, all the people fled inland, leaving their homes.

The Moros carried away everything that they wanted, and usually burned the town and destroyed the fruit-trees and growing grain. The Moros called this making war, but we say that they were making pirate raids.



Fleeing from the Moros

Once the people in a town on the coast of Bohol were all in the church. The priest was saying mass. Suddenly a man ran in, shouting, “ The Moros! The Moros are coming! ” Every one ran from the church and fled to the mountains without stopping to get anything from their houses.

When the Moros caught anyone, they carried him off to Mindanao or Jolo to make a slave of him. Men, women, and children were often carried away. It was terrible to be taken so far away from home and to be made a slave among the Moros.

FIGUEROA

A Spanish captain named Rodriguez de Figueroa asked the king to let him conquer the Moros of Mindanao. He offered to pay the soldiers himself and to furnish the ships. As a reward he asked to be made governor of Mindanao. The king granted the request and promised to make Figueroa governor.

In February, 1596, he sailed from Manila with several ships and two hundred and fourteen Spanish soldiers. Many Filipinos went also. The fleet entered the Grand River of Mindanao, where a friendly Moro chief of the town of Lumaguan joined Figueroa with several hundred warriors. Up the river they all went to attack the town of Buhahayen. The chiefs of these two towns were enemies.

While they were marching toward Buhahayen, a hostile Moro sprang from a bamboo thicket and

struck Figueroa on the head with a campilan. He fell to the ground and died the next day. Thus his hopes of being governor came quickly to an end.

Captain Ronquillo was sent from Manila to take Figueroa's place. He had a great battle with the people of Buhahayen and about a thousand warriors that had come from the Molucca Islands to help them. Ronquillo defeated all his enemies and gained a great victory. But his soldiers had no food, and he thought that he could not hold the country on the Grand River. So he sailed out of the river and crossed the sea to Zamboanga, where he built a fort. Here Ronquillo left Captain Pacho with a few soldiers and returned to Manila.

Captain Pacho attacked Jolo and was killed. Governor Tello called the soldiers back to Manila. So the first attempt to conquer the Moros failed.



CAPTAIN GALLINATO'S ATTACK UPON JOLO

The Moro datus, Silonga and Sali, collected fifty prahus and three thousand well-armed men. In July of the year 1599 they sailed along the coasts of Cebu, Negros, and Panay, burning many villages. They carried away eight hundred captives.

The next year many thousand Moros came in seventy boats. At Iloilo one thousand Filipino bowmen and seventy Spanish musketeers bravely defended the fort and drove the Moros away.

Two years later Governor Tello sent Captain Gallinato to punish the Moros of Jolo. Gallinato was given two hundred Spanish soldiers, ships with many cannon, and food for four months. He was sure that he could capture Jolo in four months. Many Filipinos went in the fleet, as was usual, to row, to build forts, and to fight if needed.

The warriors of the island of Jolo were all gathered in the chief town, which was on a high hill. Only two narrow paths led up to it, and those were guarded by palisades and cannon. There were no women or children in the town, for they had been



Charging up the hill

sent to another island. Thus the town was like a fort, with only warriors in it. They were armed with muskets, spears, and swords, all ready for battle.

Gallinato marched his soldiers into a plain at the foot of the hill. About a mile and a half from the town he made his camp, mounted cannon from the ships, and dug trenches. If Gallinato had had cannon such as are used to-day, he could have shot all the houses off the hill at that distance. But his cannon did not shoot so far.

Very soon he needed them to defend his camp. About a thousand warriors came running down the hill and attacked the camp. The Spaniards saw them coming, but they did not fire until the Moros were almost in the trenches. All the cannon and muskets were then fired at once. So many Moros were killed that the rest turned and ran back.

The Spaniards ran after them half-way up the hill. Then the Moro cannon were fired, and great stones were rolled down the hill upon the Spaniards, so that they too were driven back.

After that fight the Moros were afraid to attack the camp again, and the Spaniards were afraid to mount the hill. Rains came. Gallinato's men fell sick. Food was very scarce. He sent to Manila for more men. After a long delay a few came, but by that time Gallinato was glad to have them help his little army away.

Thus another attempt to conquer the Moros failed.

MORE RAIDS

Soon the Moros came north to make more raids. It was said that nine hundred people were carried

off from the Visayas in one year. In the year 1635 Governor Cercuera built a new fort at Zamboanga. He fought many battles with the Moros and defeated them many times. But he did not conquer them.

The Moros continued to make raids every few years. Sometimes they came as far north as Manila Bay. Once they burned the shipyard at Cavite. Many people were carried off from their homes. Houses were burned. Harvests

were destroyed, and thousands of people were made poor and miserable.

The Spaniards often sent ships to fight the Moros, but the Moros usually sailed away and escaped. Sometimes there were battles, and the Moros were defeated, for when the Spanish ships caught the Moros they easily destroyed their boats with cannon.

The Spaniards did not have enough ships and soldiers to guard all the coasts. All that the people



Tower used in watching for the
Moros

could do was to run away inland where the Moros would not follow them. Towers were built on the coasts, and guards kept watch to warn the people. It was not until the Spaniards used steam warships that they were able to stop the raids. The steam warships were faster than the Moro prahus. They could overtake them and break the prahus to pieces.

An American, Robert Fulton, made the first steamboat in 1807. Soon many steamboats were made, and after a time warships were driven by steam.

Steamships have many uses. The best use of them in the Philippines was to stop the Moro raids.



A steam battle-ship of to-day made of steel and iron



A Spanish galleon

COMMERCE LONG AGO

There was much more trade with China after the Spaniards came than there had been before. Every year many junks came loaded with silks, satins, embroideries, and other costly things.

The Chinese merchants were allowed to keep stores in Manila. The Parian, as we have seen, was built for them. There the merchants had their stores and lived in the rooms above.

The chief products of the islands were then rice, wax, wine, gold, cloth, and deerskins. A tribute was paid to the king by every grown man. At first it was one peso, or eight reals, but soon it was raised to ten reals. This could be paid in money or in products. Usually it was paid in products. That is, rice, wax, or other things equal in value to ten reals were given. Sometimes the collector made the people give their products at too low a price. Then after he had paid the king's share, he had some left for himself. Thus the people were robbed.

A great deal of the products paid as tribute was traded to the Chinese for silks and other things. Every year the king sent two galleons loaded with Chinese merchandise to Mexico. Not only the merchandise of the king but that of other Spaniards was carried in these ships. The Spanish merchants, many officials, and even the priests sent some.

In Mexico it was sold for silver money. What was not sold was sent to Spain, for the rich people there were anxious for silks and other curious things.

The galleons then returned to Manila with the silver. Part of this silver was paid to the Chinese for more goods, but a great deal went into the Span-

iards' pockets. Many of them became very rich. The king's share of the silver was paid to the governor and spent for building ships and forts, paying soldiers, and doing other things.

The king allowed no merchandise to be sent from Manila to Mexico or Spain except in his galleons. Galleons returning from Mexico brought soldiers, priests, and other people who came out from Spain.

Sometimes the galleons were wrecked in storms. Sometimes they were captured by pirates like Van Noort. These were great losses, for every galleon was filled as full as possible.

It took five months for a galleon to cross the Pacific. It often took a year for a letter to go by way of Mexico from Manila to Spain. Sometimes the governor wrote to ask the king, "May I build a fort, or some new ships?" And it would be two years before a reply would come.

To-day cables cross the Atlantic and Pacific Oceans. A message can be sent across the Pacific by cable in a few minutes. Any great event that happens in Europe is known here in a few hours.

Great steamships now cross the Pacific in two or three weeks. On the Atlantic there are faster ships,

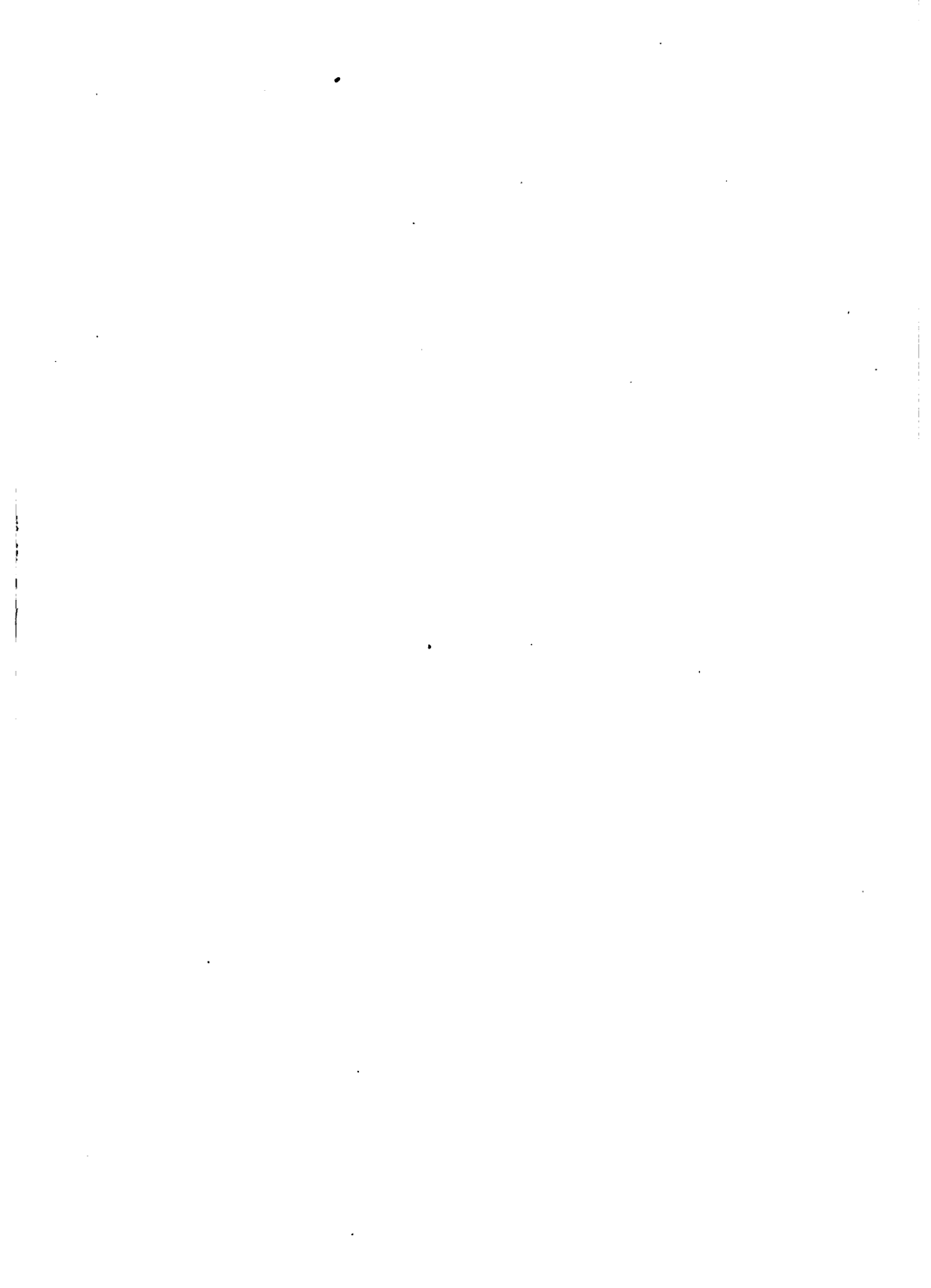
that go from New York to Europe in five or six days.

Instead of two ships a year, now not a day passes that a ship does not arrive at Manila from some part of the world. And many come each year to our other seaports. It is not Chinese goods that they come for now, but coffee, sugar, copra, hemp, tobacco, and other things which we ourselves produce.



One of the largest steamers in the world

The *Caronia* which crosses the Atlantic Ocean in five days and can carry 3,000 people



To avoid fine, this book should be returned on
or before the date last stamped below

10M-9-22

--	--	--

Tx
728.43
P 552

BALCONY COLLECTI
CURRICULUM L

84724
McGovney, D.O.,
Stories of long ago, in the Philippines.

DATE

NAME

DATE

LIBRARY, SCHOOL OF EDUCATION, STANFORD

